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called upon to face. But our point of view is rapidly changing, as is our social psychology" (p. 369). It is refreshing to get away from the importance usually ascribed to the mere forms of government by the political scientist and see social psychology and sociology given such prominence. The particular merit of Dr. Howe's latest book is this "point of view" of the social psychologist and especially the sociologist. This is seen in the attention given schools, recreation, play, charities and corrections, homes, residential districts, housing, water and food supply, planning, health, markets, slaughter-houses, lodging-houses, unemployment, pawnshops, and children. Dr. Howe's book is a reflection of our best thought about the city, that "municipal sociology" is deserving of as much attention as municipal political science. Notice such sentences as the following: "We are building our democracy on men and are developing our cities on a human rather than a property basis" (p. 58). City building "involves a new vision of the city in which all property will be subject to the community" (p. 374). "Solicitude for people will take the place of solicitude for property; the ideal of human welfare will be substituted for the ideal of economy" (p. 375). Would that all persons dealing with the social sciences had the knowledge of Dr. Howe and could act on his convictions in these respects. This is not Dr. Howe's most original, but it is his most profound, book about the city.

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Essays in Social Justice. By THOMAS NIXON CARVER, PH.D., LL.D., David A. Wells, Professor of Political Economy in Harvard University. Cambridge: Harvard University Press, 1915. Pp. vii+429. \$2.00.

The present volume presents a new interpretation of the subject. Mr. Carver believes that too much emphasis has been placed upon a "sentimental morality" combined with an "ingrowing conscience," and that there is something without the individual rather than within that should be the guide. His viewpoint differs from that of Mr. Willoughby in his *Social Justice*, for instance, in that he emphasizes the idea of a strong state as of chief importance, whereas Mr. Willoughby holds that the individual should bring his every act to the bar of reason, and determine for himself whether the ethical motive which prompts each act is a proper one or not.

In developing his idea of a strong state, Mr. Carver devotes his first chapter to a consideration of what is justice. He regards the problem as one which "has to do with the internal economy of the nation rather than with its external relations. As to the individual, it has to do with his external relations with his fellow-citizens rather than with his internal adjustments" (p. 9). The second chapter, "The Ultimate Basis of Social Conflict," emphasizes economic scarcity as the root of all social conflict. Three phases of the social conflict are mentioned—the industrial, the moral, and the individual; the relief suggested is, repression of desires, increased multiplication of goods, checking of reckless parenthood, and growth of altruism. But these methods do not furnish absolute relief, and continue to leave antagonistic interests. Therefore the state must go on administering justice.

Enough has been said to indicate the unifying plan of the book and illustrate the method of approach. The first three chapters lay the foundation for Mr. Carver's answers to his own questions: "What ought the state to do with respect to these conflicts, and how ought it to do it?" (p. 10). The remaining chapters are given over to a consideration of economic and social problems, as evidenced by such topics as economic competition, interest, the single tax, inheritance, monopoly, the cure for poverty, responsibility of the rich for the condition of the poor, and social service. Of these, the distribution of wealth based on a man's worth, and a discussion of "the estimate of a man's worth"—an estimate summed up in a stimulating fashion in four opening statements—are perhaps the most important.

No bibliography, no index, very few references, and an occasional tendency to needless elaboration, illustrated by an array of formulae on pp. 188-97, constitute some of the possible objections. The practice of summarizing the gist of the subject in a few pointed sentences at the head of each chapter adds much to the value of the book.

The keynote, "Virtue and strength are identical" (p. 34), is perilously akin to materialism, despite the author's denial of any leaning toward it. Yet this very emphasis upon what we may term the economic side of social justice is not only stimulating and timely, but is handled in a vigorous and practical fashion. The book is unquestionably a genuine contribution to the subject of sociology.

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